

Integral Yoga®

SPECIAL SRI SWAMI SIVANANDA
CENTENARY ISSUE

September/October 1987

\$2.50



UPCOMING EVENTS WITH SRI GURUDEV

October

- | | | |
|----|------------------------------|---|
| 3 | New York
NEW YORK | Bharatiya Vidya Bhavan programs |
| 4 | New York
NEW YORK | St. Francis Feast Day Celebration
Cathedral of St. John the Divine |
| 15 | Richmond
VIRGINIA | Public talk |
| 16 | Washington
D.C. | Public talk |
| 24 | Philadelphia
PENNSYLVANIA | Guest speaker:
Yoga Research Society Conference |

November

- | | | |
|-------|--------------------|--|
| 2-5 | Airlie
VIRGINIA | Center for Soviet-American Dialogue
Program |
| 15-30 | INDIA | Tour |

December

- | | | |
|-------|-----------------------------|---------------------------------|
| 1-15 | INDIA | Tour |
| 22-25 | Yogaville
VIRGINIA | Jayanthi and Christmas programs |
| 29 | Santa Barbara
CALIFORNIA | Annual New Years Retreat |

January 1988

- | | | |
|-----|-----------------|-------------|
| 5-7 | Maui
HAWAII | Programs |
| 9 | Kona
HAWAII | Public talk |
| 10 | Kauai
HAWAII | Public talk |

COVER PHOTO: On the banks of the sacred Ganges. Sri Swami Sivanandaji and Sri Swami Satchidanandaji.

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INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teachings Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga Centers.

The LOTUS (Light Of Truth Universal Shrine) — a shrine dedicated to the Light of all faiths and to world peace — is open to the public and is located in Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

I recently spent ten days in Yogaville, which was so full of love, of peace, of joy, of happiness that my heart is literally overflowing. I can't express in words how much gratitude and thanks and love I feel, but I want you to know that the love and blessings and the community you've created are so beautiful and wonderful and have really helped to turn my heart toward God, toward the world, and toward people.

I only hope that your love and grace will always be with me and that one day I am able to be as loving, unselfish, and devoted to God as you are.

—D.F.

Marietta, GA

I thank you for all of your blessings, teachings, and for the LOTUS. You have created heaven on earth! My life has never be the same. Everything is different — lighter, brighter. Never have I felt such peace, such fullness, such love. I caught a glimpse of the one great truth that shines in all of us — like gold — the oneness — I feel it now. My faith was transformed. I am telling everyone I know. I want to bring all of my family and friends there.

Thank you. You live in my heart.

—B.S.

Malibu, CA.

Last week my three-year-old son and his neighbors (four and eight years old) were eating lunch together. My son said, "When I ride my tricycle I get all hot and I know Papa (you) is inside." I asked if he felt that way when he was with you. He said yes. His friends asked who Papa was and he showed them your picture. Then everyone asked to have a picture of you to have in front of them as they ate lunch. My son said, "Papa

Sri Gurudev

gic." The eight-year-old asked, "Like
d?" And my son said yes. Then we all
d a wonderful talk about God. I was
honored to have had such a nice sat-
g with these sweet angels!

-D.S.

Washington, D.C.

st want to put in writing my gratitude
the trust that you have placed in all
us in making it possible for us to work
the development of The Lotus Center
Health. I believe that we are building
a firm foundation, slowly and care-
y.

do not often have the chance to say
you how much the teachings that I
eived through you have meant in my
They really have become the core of
life, and my greatest wish is to devote
rest of my life to serving humanity
he great spirit of the one church that
seekers everywhere belong to. No one
t I know has come closer to captur-
the spirit of that universal church
n you have.

So I thank you for bringing that light
o my life.

-Michael Mitra Lerner
CA

a have given me so much over the
rs by way of your teachings and lov-
example. Yet, I feel like a debtor
ause I continue to receive without giv-
back in some way. I know that you
nt nothing for yourself; therefore, I
nly resolve to *practice* what I have
ned and what you have given me. In
way I hope to serve the world and
a more useful instrument in this life.

P.M.

Boston, MA.



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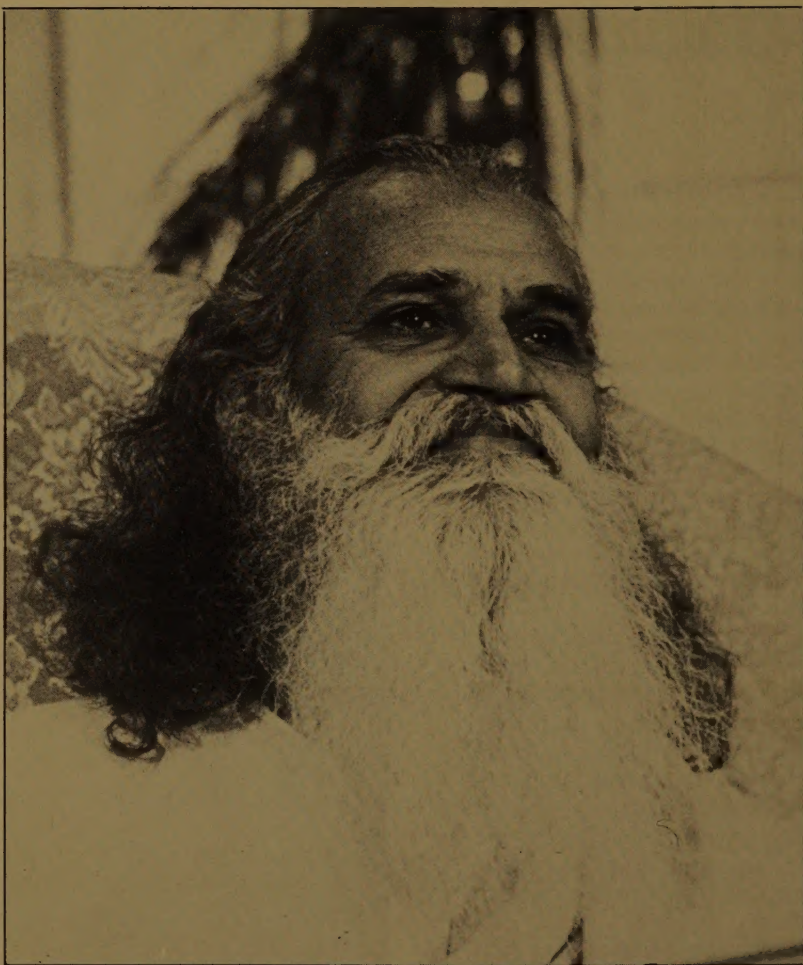
Prema Serre

Swami Premananda Ma

Swami Sharadananda Ma

SRI SWAMI SATCHIDANANDA

(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residence is in Buckingham, Virginia. In response to invitations from around the globe, he travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.



He Was Truly Everything

by Sri Swami Satchidananda

"I feel very fortunate to have sat at the holy feet of the great Satguru Sri Swami Sivanandaji Maharaj. If you see any little bit of truth, knowledge or attainment in me, it is the spark which came from that great light."

-Sri Swami Satchidananda

What a beautiful opportunity we have been given in celebrating the Centenary Birthday of the great saint His Holiness Sri Swami Sivanandaji Maharaj. Even just to live in an age with such an illustrious soul is a wonderful blessing.

This is a wonderful chance to think even more of his greatness and his teachings; and to rededicate ourselves to living those teachings to the fullest in every aspect of our lives.

The light of Gurudev Sivanandaji spread to millions of people. Without moving any further than India and Ceylon, he sent out his spiritual vibration to all the corners of the globe. Wherever you go now you see Gurudev's teachings, Gurudev's books, Gurudev's disciples all over the world.

I was very blessed to be among those who approached the lotus feet of Sri Swami Sivanandaji. I had traveled all over and lived, studied and been blessed by many great spiritual masters. When I finally came to Rishikesh and had the darshan of Gurudev Sivanandaji, I felt that he was the culmination of all the teachings I had tasted elsewhere. I saw everything in him.

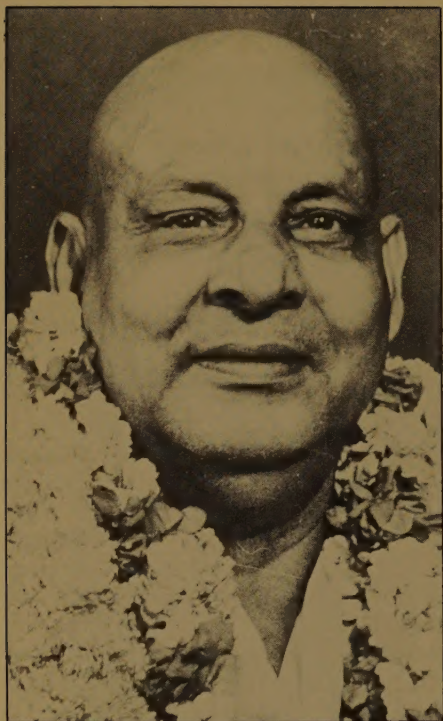
We could see miracles in him. We could see a great Vedantin in him, a Bhakta in him, a Raja Yogi in him, a Karma Yogi in him. We could see him as a playmate, as a child, a father, a mother—he was truly everything.

We hear a lot about ecumenism nowa-

days. But many years ago, when it wasn't heard of very much, our beloved Master was the embodiment of that spirit. If we look at a photo album of him, we can easily see him representing the different religions. In one photo, he'll be wearing a Muslim cap; in another photo, we will see that he is wearing a beautiful Christian cross. Gurudev was a Hindu, a Buddhist, a Christian, a Muslim, a Jew. He was totally universal. Even an atheist could go to Master Sivanandaji and be accepted by him. He embraced all people. He accepted everyone and everything. That is the secret of why everybody felt at home with him. By his mysterious and miraculous touch he was able to lift many people up toward the Divine Goal.

Sri Swami Sivanandaji was a perfect example of the cream of the Yogic teachings. His whole life was joyous giving to and serving of all. And that example has not stopped. Today, Gurudev Sivanandaji is still shedding his great light throughout the world. Although we can no longer see his body, his spirit is visible everywhere. He goes on teaching, and that teaching is even more meaningful today.

So let us take full advantage of this auspicious celebration. May we all feel the greatness of Gurudev Sivanandaji. May we all experience the loving, giving, serving spirit which is His Holiness Sri Swami Sivanandaji Maharaj.



Living the Divine Life

by Sri Swami Sivananda

1. Speech

Speak softly. Speak sweetly. Speak little. Speak the Truth. Speak with love. Observe silence. Think carefully before you speak.

2. Service

Serve the poor. Serve the sick and the needy. Serve with love and devotion. Service is worship. This is the highest religion.

3. Worship

Pray, meditate and chant the Lord's names daily. Pray from the bottom of your heart with divine feeling and love. Pray to God for purity, wisdom and devotion.

4. Study

Together with your daily activities study the Koran, Bible, Bhagavad Gita, Upanishads and Zen Avesta daily. Put into practice what you have learned. Then only will you evolve.

5. Tolerance

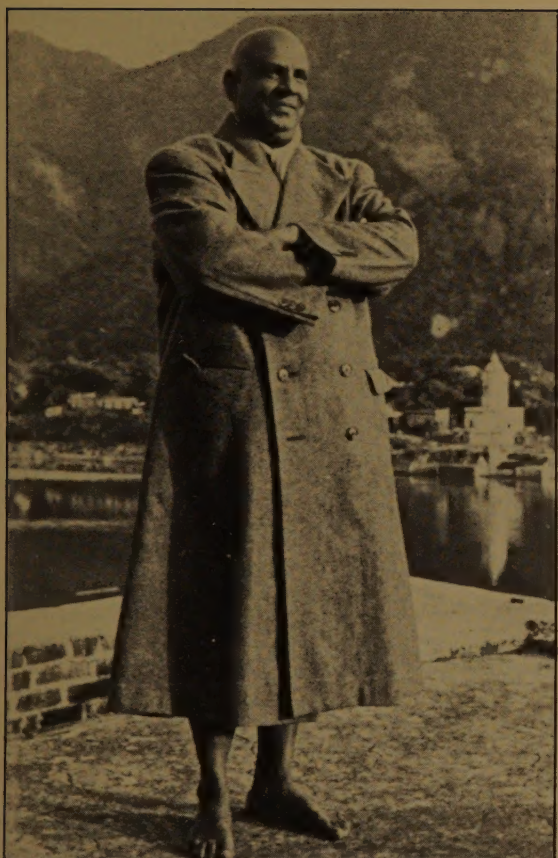
Respect all religions, cults and faiths. Respect all saints of all religions. All religions lead us to God. Remember this point well.

6. Essence of Religion

Love all. Serve all. Be kind, truthful, pure, humble, merciful and generous. Be kind to animals. Never hurt the feelings of others. See God in all. Obey parents, elders and teachers. In reality thou art the immortal Self — birthless, diseaseless. Thou art all Bliss, all Wisdom, all Knowledge. Feel this. Realize this. This is Divine Life.

7. Glory to God

God is Love. God is Truth. God is Peace. God is Bliss. God is Light. God is Power. God is Knowledge. He dwells in your heart. Realize Him and be free.



SERVICE

Quotes from Master Sivanandaji

"Do it now. Not tomorrow or the day after, but now itself. This is one of the most important rules of Karma Yoga. Opportunities come and go. A Karma Yogi should be ever alert and vigilant and utilize every opportunity for service... Procrastination is the greatest enemy of the Karma Yogi."

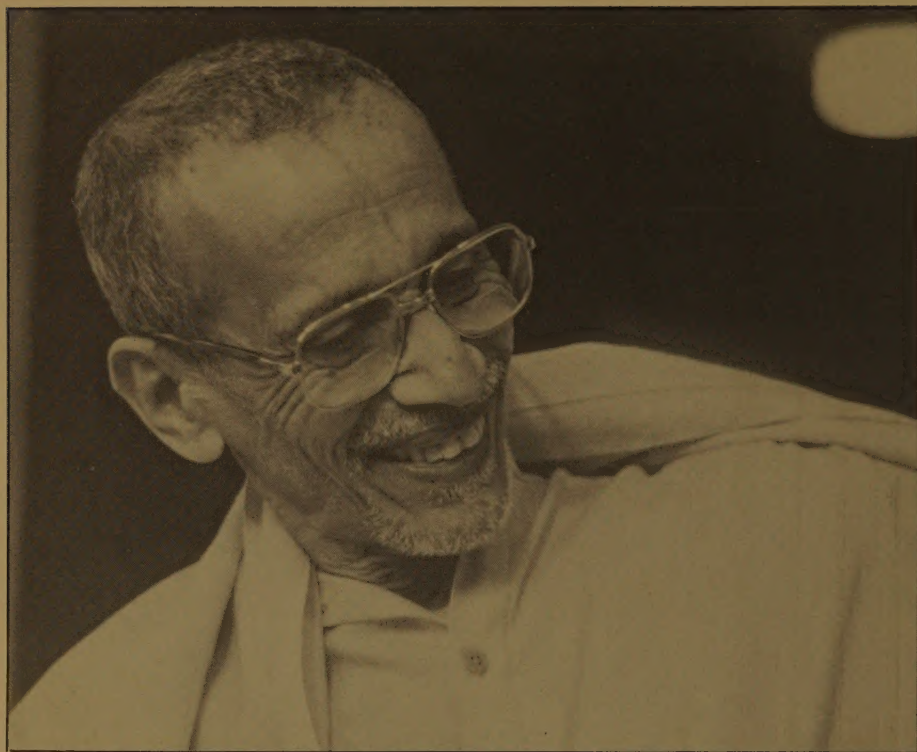
"Ever be on the lookout for an opportunity to serve. Never let by even a stray chance of being of some service. You must be like a watch-dog, alert and keen to grasp at once any possibility that presents itself, of being useful. Sharply watch and see what help you can do to those around you."

"All service ranks the same with God."

"On rare occasions you must even be aggressive in your service. Sometimes helpless persons in need of aid will foolishly refuse aid. In such cases do them the required service in spite of their hesitation."

"Tomorrow is for fools. It will never come. Days, months, years, even life itself, will pass away all unawares. Exert yourself from this very second."

"Every minute is precious. Even a single minute should not be wasted. Keeping the body and mind fully engaged is the best panacea for all physical and mental ills."



A Light for the Whole World

by Sri Swami Chidananda

The holy sage and saint Sri Swami Sivanandaji of Rishikesh, Himalayas, became widely well-known throughout the modern spiritual world. During the past fifty years of this 20th century, he has been regarded as one of the world teachers of our times and a great spiritual Master who brought about spiritual wakening in the hearts of millions of people in numerous countries of the world. He became familiar to countless grateful seekers all over the world as a benign teacher, a great *Sad-guru* and a gracious and compassionate

saint who brought spiritual light and guidance as well as solace, comfort and peace into the hearts of innumerable people in different walks of life. His gracious and radiant personality shining with radiance of goodness, selflessness and universal love attracted earnest aspirants and devotees from all parts of the modern world even as the full blown lotus flower attracts bees from all the ten directions to his beautiful spiritual abode on the bank of the sacred river Ganga near holy Rishikesh. His entire life was totally consecrated to a continuous spiritual ministry that kept him engaged day and night in teaching, instructing, train-

ing, inspiring, guiding, encouraging, consoling, helping and transforming seekers, spiritual aspirants, *sadhaks* and people of all sorts — men, and women, young as well as old including students, teachers, professional people and even politicians.

This holy saint of modern India was the Light of the East and Light for the whole world. His country recognizes him as one among the foremost spiritual leaders born in this land of sages, saints, holy men and monks. Swami Sivanandaji preached selfless service to mankind, devotion to and worship of God, practice of meditation and attainment of Divine wisdom and liberation through the realization of Self. He enjoined upon

all the principles of truth, chastity and non-injury. Such a life of Truth, Purity and Love and of Service, Devotion, Meditation and Realization, Sri Swamiji termed Divine Life. He broadcast his message of Divine Life through his institute, the Divine Life Society, which he founded in 1936. He came to be hailed as the prophet of Divine Life.

Sri Swami Chidanandaji is the President of the Divine Life Society and a member of the LOTUS advisory Council.

World Celebration of the Centenary



Allover the world disciples of Sri Swami Sivanandaji Maharaj have been celebrating the Centenary. Many significant events have been taking place in the Divine Life Society headquarters in Rishikesh, India: Large-scale additions and alterations are being made to the existing Ashram hospital, which caters mainly to the poor hill tribes of the area. A large hospital complex is being built at the Master's birthplace in Patamadaï, South India. A highway from Rishikesh to Lakshman Jhula, which passes through the Sivananda Ashram, has been named "Swami Sivananda Marg" by the Ministry of Shipping and Transport. The Uttar Pradesh Government has named the new suspension bridge that spans the holy Ganges in front of the Sivananda Ashram "Sivananda Jhula." Near Haridwar on the Haridwar-Rishikesh road, a triangular space has been donated by the U.P. Government for the erection of a marble pillar to be entitled "Sivananda Dharma-

Stambha." And the Ministry of Communication has issued a postage stamp in honor of this great saint.

The Divine Life Society of South Africa has recently published fifty-two lesson children's course on Yoga entitled *Yoga Lessons for Children*, which the Department of Education and Culture has authorized to be distributed in the Indian schools along with two other publications brought out by the DLS: *Children's Companion* and *Ideal Child*. A revised edition of Master Sivanandaji's *Bhagavad Gita* was also recently published in South Africa. And *Sivananda's Gospel of Divine Life* was brought out in an enlarged and revised version — more than 800 pages. In commemoration of the Birth Centenary, all the Society's publications are distributed either at cost or below the cost of production. In keeping with the teachings of Master Sivanandaji, who was peerless in his spiritual charity, a vast amount of literature has been given away free.

Since 1974 the Divine Life Society of South Africa has built fifty-four schools and three clinics and recently the "Sivananda Centenary Clinic," which comprises the space of two large city blocks, was built specifically to perpetuate the memory of the Master, whose great passion was the service of the poor and the sick.

The construction of the Sivananda Technical High School and College is currently under way in South Africa, and the DLS is feeding over 2500 children as well as providing additional food provisions to families afflicted by the large-scale unemployment in South Africa.

Regular children's classes are going on at Sivananda Ashrams in Chatsworth, Merebank, Tongat, Stanger, Northdale and Pietermaritzburg by more than eighty dedicated teachers. And in special commemoration of Master Sivanandaji's Birth Centenary, the Society has offered

three bursaries for undergraduate and post graduate studies in Hinduism at the Durban-Westville University.

The Sivananda Vidyalyaya, which is an extension of Sivananda Tapovanam, was established in a suburban area near Madurai, India. There, they have begun to successfully teach Hindu morals and values to the children of the surrounding village.

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Navaratri— the Nine Nights

by Mrs. R. Rasiah

*"All things bright and beautiful
All creatures great and small
All things wise and wonderful
The Lord God made them all."*

Salutations unto Thee, O Mother of the Universe. Thou art omnipotent, omniscient, omnipresent. The entire nature is thy wonderful manifestation. Thou art Nature itself!

The Supreme Lord and Shakti [energy, the Divine Mother] are one. The Universal Mother, the creative aspect of the Supreme Being, is symbolized as cosmic energy. Energy is the physical ultimate of

all forms of matter and the sustaining force of the spirit. Thus Energy and Spirit are one. She is endowed with three gunas: *sattwa*, *rajas*, and *tamas*. As will, she is *Itchcha Shakti*. As action, she is *Kriya Shakti*. As knowledge and wisdom, she is *Jnana Shakti*. As *Siva-Shakti*, she is *Durga*. As *Vishnu-Shakti*, she is *Lakshmi*. As *Brahma-Shakti*, she is *Saraswati*.

On the nine nights of Navaratri special worship is offered with devotion to the Divine Mother.

During the first three nights the Mother is worshiped as *Durga*—the aspect of the Mother who destroys ignorance. On the succeeding three days she is worshiped as *Lakshmi*—the creative aspect who showers divine qualities. On the last three days she is worshiped as *Saraswati*—the aspect of wisdom, bestowing her blessings toward Self-realization. The tenth day is *Vijaya Dasami*—the day of victory. It commemorates the victory of knowledge over ignorance, goodness over evil. On this auspicious and memorable *Vijaya Dasami* day, aspirants are initiated. Children are taught their first alphabets. People of all walks of life invoke the blessings of the Divine Mother. And, whether they be skilled or technical workers, proficient in the Fine Arts or in simple household chores, they all do puja with devotion to their instruments and implements, with renewed resolutions to start work afresh.

On *Vijaya Dasami* Day in October 1967 in Sri Lanka, Sri Gurudev Swami Satchidanandaji, while speaking of the significance of this form of Shakti worship said:

"When the Divine Mother is worshipped in this order, as Durga first, she destroys the evil propensities that lurk in our minds. Next, as Lakshmi she im-

plants therein the divine qualities conducive to spiritual unfoldment, and as Saraswati she bestows true knowledge and wisdom. To perform her different tasks she assumes many aspects—sweet and tender, and at times terrible and destructive. Whatever she does is done with great compassion and love for her children. As Durga she may seem terrible, yet she cleans you with love. Some people think that worship of Lakshmi will bring them only material wealth. She bestows all kinds of prosperity and glory. But above all she gives qualities and knowledge of true spiritual greatness. As Saraswati, she then bestows upon the devotee Divine Wisdom to use these gifts wisely. The Divine Mother is the mother of all creation—the rich, the poor, saint or sinner, are all her children loved by her like. She attends to and blesses them all.

"Whenever a child needs anything it runs with outstretched hands and confidence to the mother. When the mother hears the cry of her child, she puts aside whatever work she may be doing and runs to attend to her child. How much more loving would our Divine Mother be?"

"Shakti worship is the greatest, quickest, most easy path of approach to the Divine. But you must be like little children. Cry out to the Mother, run to her with real faith, devotion and the purity of heart of a little child. The pure qualities of little children are referred to with exaltation by all faiths. Become like little children and obtain the grace of the Divine Mother."

Let us celebrate Navaratri, offering prayers with the teachings of Sri Gurudev instilled in our hearts, and may he bless us to obtain the grace of the Divine Mother.

There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us.

—Edward Wallis Hoch



The Life Story of Sri Swami Sivanandaji

In the closing years of the nineteenth century Sri P.S. Vengu Iyer and his wife Srimati Parvati Ammal brought a child into the world, a saint whose life would touch the lives of millions in India and around the world. So great is his gift to humanity that we join together, all races, faiths and nationalities, to celebrate the birth one hundred years ago of our beloved Sri Swami Sivanandaji Maharaj.

The child, named Kuppuswami by his

parents, was born 8 September 1887 in the village of Pattamadia in South India. His parents were devout Hindus, and Kuppuswami received thorough spiritual training from his earliest years. He was by nature mischievous, bold, carefree and amiable, and his spiritual nature revealed itself in the enjoyment he received from feeding beggars and serving wandering monks.

Kuppuswami was also a good student, his intellect keen, and desire to learn in-

by Vivekan Flint
with Prema Conan

tense. After graduating from Rajah's High School in Ettiapuram, Kuppuswami entered S.P.G. College in Trichinopoly in 1903. He excelled there in the study of Tamil literature, but also won acclaim as an amateur actor by playing the role of Helena in Shakespeare's *A Midsummer Night's Dream* in a school production.

Having decided to pursue a medical career, Kuppuswami entered the Tanjore Medical Institute in 1905. Because of his standing as first in his class, he was allowed to work with his professors, even viewing and participating in surgical operations.

In 1909, he became employed as a doctor's assistant in Trichinopoly. At that time he initiated a small medical journal, *The Ambrosia*. Although dissemination of information on health and hygiene was its primary purpose, *the Ambrosia* also reflected a decidedly spiritual approach. The journal carried articles on Ayurvedic medicine, and was written primarily in English with a few pages in the Tamil language.

In 1913, Kuppuswami left Madras for Malaya and became manager of the hospital on the Senawang Estate, a rubber plantation employing workers from South India. There he attended to patients and dispensed medicine, but he tended to the patients' spiritual needs as well by organizing weekly satsangs and by treating them with kindness, compassion and love.

It was during this time that Kuppuswami began his spiritual search in earnest. An itinerant *sannyasin* whom he treated gave him a copy of "Jiva-Brahma-Aikya-Vedanta-Rahasyam" by Swami Kadappai Satchidananda Yogeswarar. His interested aroused, he went on to study other books on Vedanta and to pursue rigorous self-analysis. He asked himself, "Is there not a higher mission in life than the daily round of official duties, eating and drinking?"

In 1923, Kuppuswami renounced the life of ease and money-making and took the path of a mendicant, an itinerant seeker after truth. He led the life of a

wandering monk searching for his guru and for a suitable place to live in seclusion and to practice rigorous *sadhana*. As he would later say, "I wanted to sit under a tree and sing the Lord's name and do *japa* and meditate on Him, living on alms and chance morsels of food that passers-by might give me. I had not the least idea of starting an institution or conducting an ashram."

On 8 May 1924, Kuppuswami reached Rishikesh, an ancient spiritual center in the foothills of the sacred Himalayas. He found it "an ideal place for intense and undisturbed spiritual practice for all seekers after the truth." It was there, in 1924, that he met his guru. While bathing in the sacred Ganges, Kuppuswami met Sri Swami Viswananda Saraswati, who belonged to the Sringeri Nath of Sri Shankaracharya. They instantly recognized each other as guru and disciple and, after exchanging a few words, Kuppuswami was initiated into the Holy Order of Sannyas. Thereafter he was known as Swami Sivananda. He decided not to follow Sri Swami Vishwananda to Benares but rather to remain in the soul-elevating spiritual climate of Rishikesh and to immerse himself in *sadhana*. His insistent inner-call for absolute seclusion led him to a number of different places, and he finally found his abode in a *kutir* near Lakshmanjhula, on the banks of the Ganges.

Far from being a self-centered endeavor, Swami Sivanandaji's strict isolation from the world was part of his effort to see the entire world as God. The difference lay in the constant vigilance that he exercised over his own mind, continuous analysis, uprooting selfishness and other negative tendencies at their source.

With the help of Sri Swami Kalikananda, a renowned Mahatma, Sivanandaji opened a charitable dispensary, the "Satya Sevashram Dispensary," located on the way to Badrinath and Kedarnath, two sacred temples in the Himalayas that were the destinations of thousands of pilgrims. He served pilgrims, *sadhus* and the people from the surrounding area,

providing free medicine and arranging special diets. His motto was "The service should seek the patient."

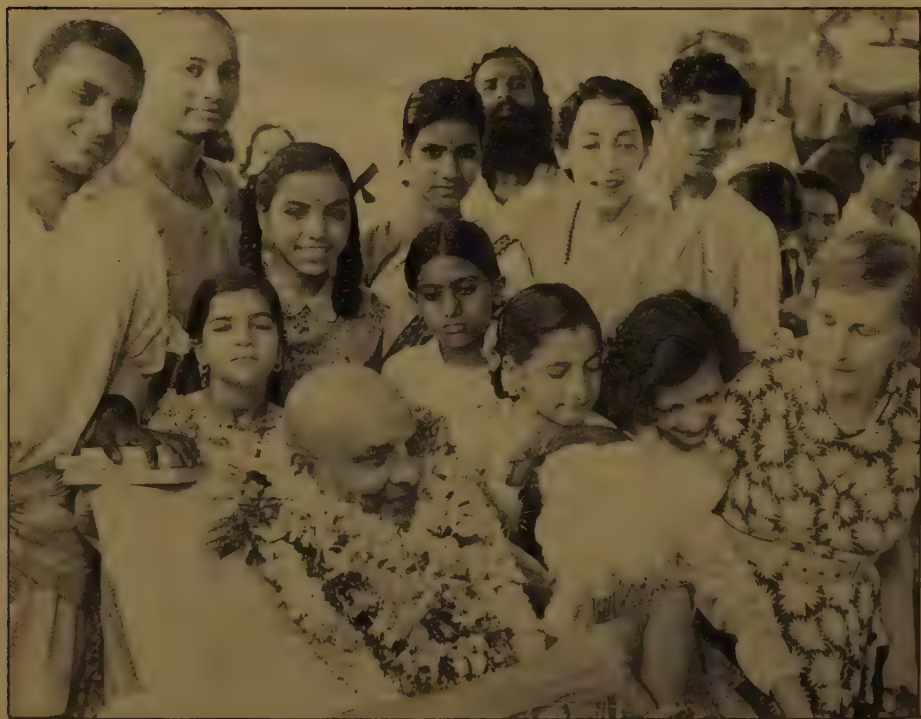
After a few years of living without a home, Sivanandaji decided to move to the nearby Swarg Ashram in order to have more time for prayer and meditation. There he continued his solitary practice, even though his fame began to spread and pilgrims came to seek his *darshan*. Though he avoided curiosity-seekers, he always had time for those who were in need. He recovered his past savings and used the money to buy medicine and to print leaflets. He always carried three bags: one filled with fruits, one with leaflets and notebooks, and a third with common medicines. He would distribute these freely to all he met along his way.

Swami Sivanandaji balanced his *sadhana* and perfected his service to humankind by alternating periods of seclusion with whirlwind tours of India in which he treated the sick, taught those with a

desire to learn, and took every opportunity to sing the name of the Lord with groups large and small. But he always returned to the intense *sadhana* in which he astounded his fellow *sadhus* with his denial of food, company, and even the barest comforts for weeks and months at a time. Sometime in 1929 or 1930 his efforts bore the highest fruits. The need for further austerities fell away as he reached the state of constant and perfect communion with the Divine.

Responding to an intense desire to bring the Divine Word to every corner of India, Master Sivanandaji in 1932 embarked on the first campaign for spiritual awakening. Using every opportunity that presented itself, he traveled from town to town speaking and leading thousands in chanting God's name. He stirred audiences to the depths of their hearts with his dynamic and inspirational example.

In January 1934, he crossed the Ganges and established himself in the Ram Ashram, adjacent to the present-





day Sivananda Ashram, with four of his disciples. From there he moved to a ramshackle four-room *kutir* which he and his disciples repaired and occupied for eight years. At that time, the Maharajah of Tehri Garhwal granted him some land on which to build an ashram. Realizing the great benefits that an organization could bring, Master Sivananda decided immediately to create the Divine Life Trust Society, dedicated to the dissemination of spiritual knowledge, the establishment of educational facilities and the provision of free medical care to the people.

With the help of disciples and seekers, the Ashram grew rapidly. *Kutirs* for devotees and visitors were added, then the Bhajan Hall, Viswanath Mandir (a Siva temple, completed in 1943), a post office, administrative offices, Diamond Jubilee Hall, Viswanath Ghat and Sivananda Mandir.

Throughout this period Sivanandaji

trained his disciples with care and prepared them to face all eventualities. He instilled in them the same zeal for service that he himself exhibited. At the same time he was able to inspire the very best in his students by recognizing and evoking their highest tendencies, often completely overlooking many less desirable traits. He saw God in everyone and awakened goodness in all.

On 9 September 1950, Master Sivananda and thirteen of his disciples embarked on the All India Tour. They left the ashram with the intention of doing *kirtan* at every railway station and distributing leaflets and pamphlets by the hundreds and thousands so that millions of people would know the true significance and meaning of divine life. Everywhere they were met with huge crowds, with Master Sivananda continuously talking, lecturing and singing. Despite fatigue, he kept up the hectic pace for two

months, finally returning to Rishikesh on 9 November 1950.

Meanwhile the mission spread and branches opened all over the world. Master Sivanandaji recognized the benefits of using the English language to spread his message to the West and also to Indian youth who had become Westernized. He wrote numerous books and magazine articles and maintained an enormous correspondence with devotees the world over. Through his writings he awakened and inspired millions to the spiritual life.

By this time the years of rigorous service had begun to exact their toll on the Master's physical body. He realized that the energy available to the body was lim-

ited and that he had spent his own usefully in the service of humanity. In early 1963 Sri Swami Sivanandaji started to give signs of his imminent passing. He began a strenuous series of tape recordings and wrote many articles for magazines and journals. His health continued to deteriorate and on 22 June 1963, he gave his last recorded message: "Happiness comes when the individual merges with God." On the evening of 14 July 1963, he departed the body. But he left behind a legacy infused with the power of his vision of the Divine, a legacy which has lost none of its ability to inspire and to elevate the minds and hearts of those in search of the Divine life.

Meeting the Master

This excerpt from the biography Sri Swami Satchidananda: Apostle of Peace describes Sri Gurudev's first meeting with his spiritual master. Known at that time as Sambasiva Chaitanya, he had been looking forward to this meeting for many years.

Sambasiva Chaitanya's pilgrimage resumed. In the spring of 1949 he was able to continue on his way north to Rishikesh. As he traveled, he created a particular image of Sri Swami Sivananda in his mind. He imagined that upon arrival at the ashram, an official would give him an appointment with the guru. Eventually his turn would come, and he would be presented to the great teacher. Swami Sivanandaji would be seated in *padmasana* (the full lotus pose), an austere man with his eyes closed. He would be silent. When he finally spoke, his voice would be low, the words mystical and complex. After few short, bless-

ed moments with the Swami, Sambasivam would be dismissed until his next appointment.

It was the summer season, and Rishikesh was crowded with pilgrims traveling to and from the shrines of Badrinath and Kendarnath, 160 miles further north. For a while before and after their pilgrimage most of them stayed at Ananda Kutir, Swami Sivanandaji's ashram. The ashram housed about eighty permanent ashramites, and three hundred people sat down daily for a free lunch. The entire population of nearby Munikireti took their meals at the ashram. Cows, dogs and hundreds of chattering monkeys were also fed. The area teemed with life in the warm summer light.

Sambasivam arrived at Ananda Kutir at 6 a.m. and was told that the guru was at his private cottage on the bank of the Ganges. To prepare for the auspicious meeting Sambasivam scrubbed his body thoroughly in a nearby part of the river, washed his traveling clothes and changed into a fresh outfit which he had saved

especially for this occasion. He bought fruit and flowers to give as offerings and hurriedly went in search of the guru's dwelling.

Many steps before he reached the cottage he heard a loud, booming voice and deep, hearty laughter breaking the stillness of the morning. Sambasivam was a bit perplexed. Who would be making so much noise near the Swami's house? He came in view of the cottage. A huge figure was seated comfortably in a cane chair. He was well over six feet tall and weighed a good 250 pounds. The man wore a small cloth *dhoti* which came just below his knees. The rest of his body — legs, chest, and arms — was bare except for a small towel thrown carelessly about his broad shoulders. The man's legs were crossed loosely at the ankles. A few people were seated at his feet, laughing and listening to his jokes. He smiled and clapped his hands frequently. Sambasivam stared. Immediately the shadow-Sivananda disappeared from his imagination. He ran forward and placed his offering at the feet of the guru. Then he prostrated full-length at the feet of his master, staying in that position several minutes without moving. His heart felt full, almost bursting with joy and love. Slowly Master Sivanandaji bent down, holding the hands of the new disciple tenderly.

Finally Sambasivam stood up slowly, gazing at the great swami. In Tamil, Master Sivanandaji asked where he had come from.

"South India."

In rapid succession he inquired when Sambasivam had left his home, how long it had taken him to arrive in Rishikesh, and, "Are you happy?"

"Oh, Swamiji. I am overjoyed to be here."

"Good, good," he clapped his hands. "You have come to the right place. Your troubles are over. Stop wandering and stick to this place. Stay here... How do you like the rest of the ashram?"

"I was so excited about seeing you, I came directly here without looking."

"Well then, do you like me? Am I all right?"

Sambasivam had never been asked such a question by a swami. "I really don't have the word to express what I feel. I will say that I'm seeing something completely different from what I expected."

"Ah? What did you expect?"

"Somehow I thought you'd be seated on a big, throne-like seat, meditating. I thought it would be very difficult to see you personally..." Slowly he wove the image before Swami Sivanandaji's eyes.

"Ah, and would you like to see me like that? Only then will you think I'm a big swami, hmm?" the guru joked.

After breakfast he asked one of the other *sannyasin* disciples to give Sambasivam a room and told the new *sadhu* to relax. Although the trip had been long and tiring, this order was particularly difficult to follow. All day Sambasivam waited for the evening *satsang* when he could see his master again.

Master Sivanandaji found an endless variety of ways to teach his devotees. The following story from Sri Swami Sat-chidananda: Apostle of Peace took place after Sambasiva Chaitanya had become Swami Satchidananda. During this time, Satchidanandaji was following a very austere and mild diet.

As usual, the ashramites were gathered for evening *satsang*. It was summer, and the session was held in the cool night air on a terrace adjoining the dining hall.

As the group chanted they could see the impressive form of Gurudev Sivanandaji making his way from his *kutir* along with a number of other swamis, all of whom carried bulging bags. It was the guru's custom to bring a little *prasad* to pass around at the end of the *satsang*; usually it was small pastries or cashew nuts. That evening he also carried a glass container — something special.

He called first to Swami Mounananda, the former editor of Mahatma Gandhi's *Harijan*. "Mounanandaji. Come here. I



A Hatha Yoga class at Ananda Kutir. Sri Gurudev is seated at Master Sivanandaji's left.

have something for you. You will love it." He handed the devotee a small green-colored ball. Mounananda placed it in his mouth and smiled. He swallowed it and licked his lips.

"Yogiraj," the Master motioned to Satchidanandaji, "come here. Come on. I'm going to give you something delicious." He smiled at the disciple lovingly. "Shut your eyes and stretch out your hand."

Into the extended palm he placed a small, soft ball. Satchidanandaji assumed it was the same delicacy his brother monk had received before him. Master Sivananda instructed, "Without looking, put it into your mouth. It's a nice surprise."

Satchidanandaji kept his eyes shut and popped the ball into his mouth.

FIRE! His whole body was burning. It was as if a bolt of electricity were coursing his body—seeking out each limb, each cell, each hair follicle. The ball of green chutney had made its way down his esophagus, creating trail of heat in its wake. The disciple leaped high into the air. Tears began to roll involuntarily from

his eyes.

The guru exploded with laughter. He doubled his body and held his stomach. Great tears of mirth rolled from his eyes.

"Look at the Yogiraj," he gasped. "See the yogi. A little chili made him completely upset." He began to shake with laughter again. "Equanimity is yoga. Above dualities is yoga. Above heat and cold, sweet and sour." At last his chuckles quieted and drifted off into the air over the river.

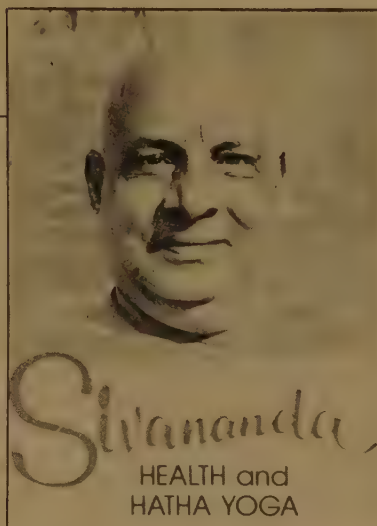
"You should not always take sweet things or live on just milk alone. Occasionally you should take hot things also. Suppose you go into the world to teach and someone feeds you hot curry? If you show such a reaction, how will your host feel? He'll really feel terrible. You should always be able to tolerate anything and everything. Don't stick to one diet always. Learn to digest different things just to see how you'll react."

Satchidanandaji had calmed down. "Thank you, Gurudev. I can assure you this is one lesson I'll never forget."

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ECUMENISM

Quotes from Master Sivanandaji

"As long as there is a feeling that you are completely and totally different from others, either because you are a Hindu and he is a Christian, or because you are an Indian and he is an European, or for any other reason, the danger of hatred and destruction is also there. Realize that you are a human being. What your religion is, is your personal affair."

"Every ashramite should be made to feel this is his own home. Especially those who do not belong to your caste, creed, community or group should be especially well looked after, lest they should feel 'Because I am a Punjabi, I am neglected

by these Madrasi.' They should be made to feel that they are in fact looked after better here than they would be in an ashram where their own people predominate."

"Break down the barriers that separate man from man."

"Whatever be your religion, whosoever be your prophet, whichever be your language and country, whatever be your age or sex, you can easily grow if you know the way to crush the ego... and to have mastery over your body, senses and mind."

"The essence of the teachings of all sages and saints, the fundamentals of all religions and cults are the same. People needlessly fight over non-essentials and miss the goal."

Denying that religion is the opiate of the masses: "It is not a disease, born of fear, but it is our breath. It shows the way to peace, brotherhood, and Self-Realization."

"In the basic essentials of their beliefs all religions are in perfect accord and agreement. The little differences that are seen are merely with regard to superficial non-essentials... Grasp the fundamentals. Harmony and brotherhood will prevail."

"Let everyone practice his own religion and strive to attain the goal in his own way. Let him not interfere in others' beliefs."

"The essentials of all religions are the same: Serve, love, give, purify, meditate, realize; Be good, do good, be kind, be compassionate... These are the essentials of all religions. Customs, conventions and ceremonies are non-essentials."

"The essentials or fundamentals of all religions are the same. Only non-essentials differ. "The noble Eight fold Path" corresponds to "The Sermon on the Mount" of Lord Jesus, and to the practice of Sadacara (right conduct) to the Hindus. Every religion shows the correct path to God-realisation."

"All prophets are the messengers of God... Each prophet helped mankind by the dissemination of knowledge and the founding of the religion which would be most suited to the people amongst whom they flourished."

"Real religion is one. It is the religion of truth and love. It is the religion of the heart. It is the religion of service, sacrifice, and renunciation. It is the religion of goodness, kindness and tolerance.

Truth is neither Hindu nor Mohammedan, nor Buddhist nor Christian! Truth is one, homogeneous, eternal substance."

"The fundamentals or essentials of all religions are the same. They are as old as the human race. There never has been, there never shall be, any real invention or discovery in the sphere of religion. There never was a religious founder who had invented a new religion or revealed a new truth. These founders are all transmitters only, but not original makers... The ultimate source of religion is God."

A visitor once asked the Master: "Has the Divine Life Society holy books like the Bible and the Koran?" "The Bible and the Koran are themselves holy books of the Divine Life Society," said the Master. "Divine Life is not a new religion. It strengthens every man's faith in his own religion and infuses in him tolerance for other religions."

"Different religions are necessary to suit different types of people. Different rituals are necessary to suit different habits of people. Different dresses are necessary to suit different climatic conditions. Different castes are necessary to suit the different temperaments of people. All cannot think alike in this world of duality and multiplicity. If they think alike there will be no need to think. People should develop tolerance and an understanding heart."

"Just as one identifies oneself with all the different limbs of the body and feels that he includes the legs, hands, stomach, etc., so also he should feel that the different religious cults and the various religions are like the different limbs of the body of religion. For religion in essence is only one — the religion of truth and love. One should embrace all religions as his own, even as he feels that all the limbs of his body are his own. This is the philosophy of the body. There should be no fights and quarrels among religious sects."

A Tribute to Jayamani Dharmalingam

1958-1987

by Swami Premananda Ma

I first met Jayamani about 4 or 5 years ago. She and her husband, Dr. S. Dharmalingam invited Sri Gurudev to dinner in New York. Originally from Coimbatore, South India, they were now living in New Jersey.

Jayamani immediately struck me as a warm, personable young woman. She made me feel very relaxed and close to her by her friendliness, gentleness and openness.

Quickly she became very close to Gurudev, and she deeply endeared herself to him. She soon began to phone regularly, inquiring about Gurudev's health and his whereabouts and programs. She hosted Gurudev whenever he came to the New York area. She would always meet him at the airport; I can still see her standing there, brown canvas bag in hand—filled with food and idli batter for me to take to the New York IYI where Gurudev would stay.

Soon she was calling nearly every day, and with Gurudev going to New York more frequently, he often visited the Dharmalingam home and stayed overnight there.

It was Jaya who really refined my humble attempts at South Indian cooking for Gurudev, and she provided me with wonderful cookbooks and recipes. She stood by my side for hours helping me cook for Gurudev and serve guests as well. She became Gurudev's ambassador, her home an informal embassy, as she tirelessly received Indian friends and guests who were coming to visit the U.S. and the Ashram.

She would speak constantly about Gurudev and the Ashram to all her Indian friends; and, through her, many

visitors came to know of the Ashram and to appreciate Gurudev's teachings. During the LOTUS Dedication she was here at the Ashram in advance, helping to make all the preparations for receiving the special guests and especially to host the South Indian visitors. Day and night she served with no regard to her personal needs or comforts.

She kept Gurudev always supplied with Indian snacks and sweets that she would prepare or have prepared by the best sweet maker. She would send boxes of mangoes by UPS! I always wondered what the UPS deliveryman must have thought when he smelled the fragrant smell!

For Gurudev's Jayanthi last year, she pondered what gift to give. She remembered he had been mentioning having another dog (the previous dog, dear Ramee, had recently passed away), and surprised him with a darling dachshund which he named "Hari."

She also donated her present car to the Ashram the minute her husband surprised her with a new car. She was always finding ways to give and give.

As I look around my kitchen, around Gurudev's home, everywhere, I find only constant reminders of Jaya. Her loving touch seems omnipresent.

To speak of the special qualities of Jayamani, one also must speak of her husband. It was due to his love, devotion and generosity to her which enabled her to develop this special relationship to Sri Gurudev and the Ashram. Where another man might have begrudged his wife the time and attention she paid to Gurudev and the Ashram, her husband encouraged her because it brought her great



Jayamani and her husband, Dr. Dharmalingam, sharing a sweet moment with Sri Gurudev outside Sivananda Centenary Hall.

joy to do so. Whatever made her happy, was her husband's only concern for his beloved wife.

With all the time she gave to serving others, Jayamani did not neglect her family. She returned her husband's love, trust and affection. She was an extremely devoted wife and mother of a beautiful son, Arun. I was particularly struck by how, even after ten years of marriage, she was able to maintain utmost regard and a loving reverence for her husband—something almost unknown in the West, and unfortunately in decline in the East. But this was natural to Jayamani due to her upbringing in a pious family and her temperament. She clearly knew the value of virtues such as respect, humility and devotion to God, guru and family and fulfilled these.

Her husband would say that she never asked or demanded any material comforts. He recently asked her what he could give her. He begged her to accept a diamond necklace. She politely refused. If anything, she said she would accept a gold *yantra* to wear. It was not

Jaya's way to have expensive clothes or jewelry. She wore no makeup. She had a natural beauty, a pure simplicity and joyful radiance; she had no need of outer cosmetics. Her face was beauty itself for she was always smiling. She had only kind words and affection to pour out to everyone.

What a special soul. She knew Gurudev only a few years. Some of us have been blessed to be in his presence for ten, fifteen or twenty years. And yet in these few years, Jaya endeared herself so much in Gurudev's heart and in the hearts of all his devotees who had the good fortune to have their lives touched by hers. She imbibed every word and teaching and reflected these back to all whom she knew. She was the personification of the devoted disciple. Sri Gurudev has said that in such a short time she really accomplished so much.

When she called me, we sometimes talked for hours, and I would wonder why it was that there seemed to be so much to say. Only now do I understand that there was so little time that we were

to have. I am glad we made the best possible use of every moment, filling it to the fullest. She filled Gurudev's and all our hearts to the fullest by her purity, her innocence and virtues. She was a gem; a jewel—as her name "Jayamani" implies—set in Gurudev's heart of hearts.

Anyone who met her commented on how she always left a bit of her smile with them. We never heard her complain, or saw her in a depressed state. She was light-hearted and content with life.

And so it is only fitting that she pass out of this life and onto the Feet of the Lord in a holy place, during a holy time, with the blessing of her beloved Gurudev.

Jayamani attained "Jala samadhi" in the LOTUS Lake, just after Guru Poor-nima, on 14 July 1987—the Mahasa-

madhi Day of Sri Swami Sivanandaji Maharaj.

Sri Gurudev, speaking about Jaya to her family and friends said, "She was a long lost daughter that I found and now have lost again. She won the hearts of all, and all who knew her had only praises for her." And it was Jaya herself who said, "If I had any wish at all, it would be to be reborn as Gurudev's daughter."

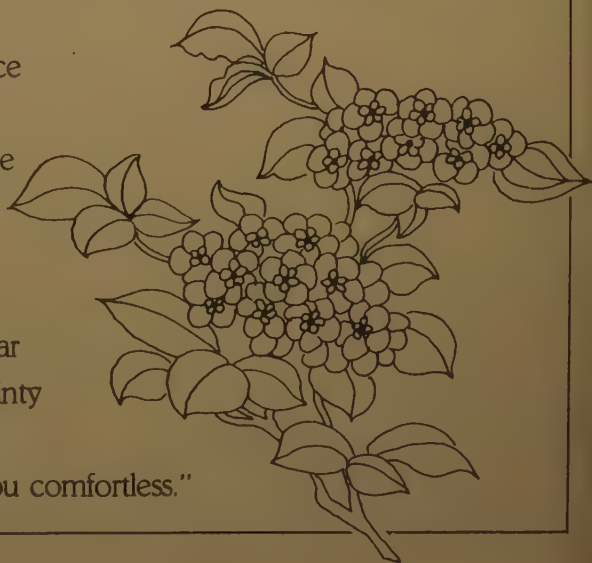
May she bless us all from above, and may our hearts ever be filled with her love. We miss you dearly our dear sister, Jayamani.

Postscript—The gold yantra that Jayamani wanted was placed on her body by Gurudev, as it lay in the casket before being flown back to her homeland in India. His blessings are ever with her.

The Hands of God

by Sister Joan Metzner

Rest, rest
in the Hands of God,
content to feel Her fingers firm beneath your back.
Linger forever
in this nesting space
resting place
where frenetic pace
is past
and future chase
forgotten.
Where you will hear
the Voice of Certainty
assure you,
"I will not leave you comfortless."



Sivananda Centenary Hall: Serving in Many Ways.

The first satsang in Yogaville's Sivananda Centenary Hall was held on a cold, gray day. But, still, a great light was shining from that spot in Sat-chidananda Ashram. The building was under construction, and Swami Bhas-karananda, Director of Development for Yogaville; Ramakrishna Sackett, the project construction foreman, and a team of dedicated karma yogis had been working many extra hours so the stage would be ready for this auspicious event.

Sri Swami Chidanandaji, International President of the Divine Life Society, was visiting the Ashram; and the time was perfect for the dedication of this major structure. So on the 12th of March, 1986, Sri Gurudev and Sri Swami Chidanandaji stood on the newly-built stage to perform *puja* (worship service) and say a few words in honor of their Master Sri

Swami Sivanandaji Maharaj.

At that point in construction, the Hall had a ceiling, the stage, walls to the stage but no other exterior walls. Yet, Sri Gurudev was pleased with the preparation and remarked, "It's more than I expected." The simple stage was beautifully and colorfully decorated, and in spite of the cold everyone was warmed by the loving rapport between the two great spiritual masters and inspired by their words of guidance for the devotees and gratitude toward Sri Swami Sivanandaji.

It wasn't long before Sivananda Centenary Hall was being used regularly for programs, even though construction was still going on. The construction crew would finish for the day, clean up, move in the carpets, set up the chairs; and everything would be ready for satsang. The next day, construction would re-



Visitors enter for a program at Sivananda Centenary Hall.



One of many large gatherings with Sri Gurudev in Sivananda Hall.

sume. W.A. Stratton Construction, Co. of Appomatox put up the metal building. Plumbing, electric, heating and cooling were done by outside firms, but all other work was done by karma yogis.

On Thanksgiving, 1986, the first meal was served from the new kitchen.

Now, the newly air conditioned Sivananda Centenary Hall is the center of activity for Yogaville. All visitors stop there first to check in with the receptionist in the large lobby. In the lobby are a bookstore, lounge area, and mailboxes. A multi-purpose room off the lobby lives up to its name—sometimes being used for child care, sometimes for special guest meals, sometimes for meetings, sometimes for Hatha Yoga classes or meditation. A lovely stained glass yantra, made by Jim Ford of Richmond, has been placed above the main entrance to the Hall. Opposite the yantra is a large picture of Master Sivanandaji, just above a plaque that reads, "Sivananda Centenary Hall, Dedicated by Sri Swami Chidananda, President, Divine Life Society, 12 March 1986.

The main room, which seats more than 500 people, is used for satsangs,

daily meditations, dining, services, and large classes. At the front of the room is the stage, with a "green room" on one side and a study for Sri Gurudev on the other. The Ashram's audio/visual department, Shakticom, is entered through this part of the Hall, and contains an office, editing room, and soundproof room. Part of Shakticom juts out into the main room so they can monitor everything that goes on in the hall and on the stage. Direct wiring under the floor to certain spots in the room enables complex video or audio set-up to be done without having cables spread all over the floor. There is also the capability to, in the future, control the stage lighting from the Shakticom "booth."

The large and thoughtfully designed kitchen enables the kitchen staff to prepare beautiful, delicious meals for large numbers of people. This summer's Teacher Training and retreat programs, as well as Guru Poornima, fully tested the efficiency of the kitchen, and it passed with flying colors.

As always, Sri Gurudev was very involved with the design of the building from its very conception; and he con-

tinues to take great care in the continued decoration of the Hall. Gradually, large pictures of saints from all traditions are being hung in specially designed places in the main room. Beautiful quotes from Sri Gurudev's universal teachings have been done in calligraphy and have been placed throughout the building.

For now, Sivananda Hall excellently meets the Ashram's needs; for the future, the building has the capability to expand in four directions.

On the 8th of September, in special commemoration of the Centenary Celebration, another stained glass window (also crafted by Jim Ford) will be un-

veiled. Set just above the main entrance and just below the yantra, this window will read: "Sri Swami Sivananda Centenary Hall, 1887-1987."

Swami Bhaskarananda, who still oversees the continuing development of Sivananda Centenary Hall, says that he feels this building represents the greatness of the IYI. "It's simple, dignified, flexible, adequate but not luxurious—able to expand to our future needs."

This beautiful building, which serves in so many and such varied ways, is a wonderful tribute to the great Master whose spirit continues to serve all over the world.

We must praise thy goodness that Thou has left nothing undone to draw us to Thyself. But one thing we ask of Thee, our God, not to cease Thy work in our improvement. Let us tend toward Thee, no matter by what means, and be fruitful in good works.

—Ludwig Van Beethoven

17th Annual

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DAY BY DAY WITH SRI GURUDEV



Boston: Practice the Principles

Over 700 people attended the New England Conference of the Vishwa Hindu Parishad (VHP) on 27 June 1987 in Boston.

Sri Gurudev was invited to give the Valedictory speech on the theme of the Conference: "The Message and Practice of Hinduism in Today's Society."

He reminded the audience of the need to put into practice the principles and virtues of Hinduism, rather than just sitting at conferences and merely philosophizing. He related the parable of the unlit candles attending a conference on light. He encourage everyone to get lit and then help to light each other.

The VHP is an international society of Hindus, and this conference was the annual gathering of all branches and members from the New England region. There was a lovely large banner proclaiming "Ekam Sat Viprah Bahuda Vedanti" which means "Truth is One, Sages call it Differently." This is, of course, the basic tenet behind the ecumenical service of Sri Gurudev and the message of the LOTUS.

Further adorning the stage was a dais filled with saintly persons such as Sri Gurudev, Swami Jyothirmayanandaji (Florida) and Swami Vishwa Vijay Tirtha (India) and prominent Hindu personalities such as Sri A.B. Bajpayee (Opposition party leader of India) among others.

The objectives of the VHP are to:

- unite Hindus with a view to instill in them devotion to the principles and practices of Hindu Ways of Life.

- to cultivate in them a spirit of self-

respect for themselves and their ways of life and respect for the people of all colors, creeds and religions.

- to establish and reinforce contacts with Hindus all over the world.

In addition to a full day of speeches, workshops and panel discussions, there were book displays by many spiritual groups including the Integral Yoga Institute. An exhibit of one hundred paintings directed by Padmashree Wakankar, the famous Indian archeologist was also displayed at the conference.

Prior to the Conference, Mr. and Mrs. Arumugam of Sudbury organized a dinner reception for Sri Gurudev, and over sixty friends and devotees in the Boston area attended. Mr. and Mrs. Thirumalaisamy hosted Sri Gurudev's visit and Ms. Uma Pemmaraju flew Gurudev to Cape Cod for a day of rest and relaxation after the Conference. Our thanks to the IYI members and all who helped make this visit to Boston so very fruitful.

—Swami Premananada Ma

Hartford: Understand the World

On the 17th of May, Sri Gurudev flew into Hartford, Connecticut after speaking engagements in New York. He went to the home of Narayana and Lakshmi Mortimer where, outside in brilliant sunshine, a small reception was held outside to introduce Gurudev to individuals with whom Lakshmi works.



Sri Gurudev joined the other illustrious speakers at the New England Conference of the Vishwa Hindu Parishad.

In the evening Sri Gurudev gave a brilliant talk entitled "Opening the Heart through Yoga." A warm, receptive audience of approximately 200 people attended the talk which was sponsored by the Orchard Hill Center for Holistic Health. "If you find peace in yourself and understand the way the world is, you will go far," Gurudev said. Later he explained, "The entire process of Yoga is simply chipping out all the unwanted parts—all the sins and toxins—both physical and mental."

During the question and answer per-

iod, the audience got quite involved. In a response to a question about Yoga and money, Gurudev said, "There is clean money and dirty money. Clean money will serve you well; dirty money will bring disease, breakdowns, heartaches—you will never be happy with that kind of money." No one wanted Gurudev to leave, and he graciously talked with the crowd that gathered around him before departing.

—Lakshmi Mortimer

When It is Dark

by Ananda Levy, age 10

When it is dark,
The moon will shine and there
Shall be light.

The Guru is the moon shining
His truth through desire, selfishness
and anger.

Then your heart will be open
and the Guru's truth will always
be with you.



"Truth is neither Hindu nor Mohammedan, nor Buddhist nor Christian! Truth is one, homogeneous, eternal substance."

-Master Sivanandaji

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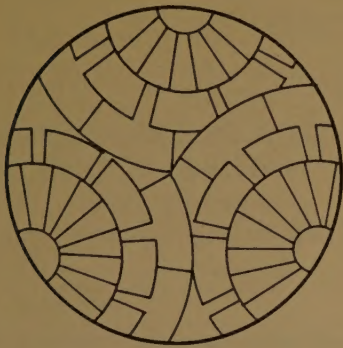
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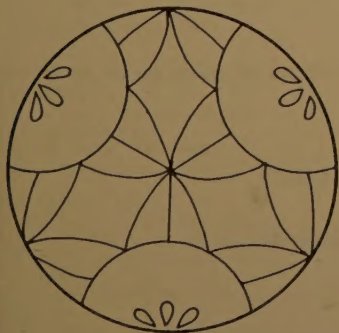


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Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Japa Yoga The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Hatha Yoga Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

Swami Satguru
Shri